

The Lion

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An Unofficial Newsletter for Members Only of 2009
Saint Mark's Parish, Denver, Colorado

Founded 1875

The Second Sunday in Advent : A sermon by Subdeacon
James Tochiara delivered at St. Mark's Parish

From the Twenty-first Chapter of St. Luke: Then
shall they see the Son of man coming in a cloud
with power and great glory.

In the Name of the Father, and of the Son,
and of the Holy Ghost, Amen.

IN today's Gospel we have some of Jesus' teaching on the end-times, or the end of the world. There is so much bad preaching on this doctrine nowadays that it's difficult to know where to begin. First, let me emphasize that the end of the world, the end of time and the universe as we know it, is simply the Last and Final ending, of which there are and have been many.

For the Hebrews, every day was a small scale ending and restarting of the world. Every seven days, every week, brought on an ending and restarting of the universe slightly larger than the daily one. Every new moon, every new month, marked a larger restart than the weekly or the daily ones, and every year a larger one yet. At the interval of every seven years, there was the Jubilee, a rather significant renewal, and every fifty years was the Great Jubilee, an occasion that might begin to approach something as important as the end of the world. We can recall that the prophet Daniel prophesied in Weeks of Years, counting in Jubilees and Great Jubilees. The end of the world will simply be the absolute and ultimate experience of all these smaller endings and new beginnings.

We contemplate such things in the season of Advent because we are beginning our ecclesiastical year. The tradition of this season is to preach on the Four Last Things: Heaven, Hell, Death, and Judgment. The point of this preaching is to inspire repentance, a tradition of the New Year going back to the Sumerians and Babylonians, the Hebrews and Samaritans, the Jews after the Babylonian Captivity--and of course it is still being kept by the Christian Church. Repentance is necessary because every new beginning comes with a Judgment

from the Almighty. Only the Creator himself can accomplish a renewal of Creation. Therefore, every renewal requires God's presence and an outpouring of his Spirit, the working of his divine energies. Any time God is near, the world is tried in fire and each is proved good or evil.

Now, God has established a regularity to the seasons, because it is part of his Nature to always work in an orderly fashion. Our God is neither capricious nor uncertain of himself, neither is he unsure of his own plans and intentions. This is why our liturgy must be orderly. The Temple of God is not the place to "goof off," as we say, or be distracted, because the liturgy is precisely the medium through which God's Spirit pours out upon the world. It is through the liturgy that Heaven and Hell, Death and Judgment come into the world.

Every New Year brought the crushing presence of God's holiness uncomfortably close to the people. Repentance was necessary, the only proper response in such a situation. This is why we see in the scriptures Peter and others always falling down and pleading for mercy at any theophany, any revelation of God's presence. Every year brought distress of nations, signs in the sun and moon, and men's hearts failing them for fear. Of course, with the start of every New Year, God came also to renew the year in his mercy, drawing near to us in his glory, the Living God sustaining his Creation.

The proper liturgy for this was the Day of Atonement, when the High Priest offered a sacrifice for sins, entered the Holy of Holies, and then re-emerged to the world in the power of God's Name declaring Judgment and merciful renewal. In the Jubilee years, debts were canceled without any future claim, lands were restored, and prisoners were unconditionally set free. Sins were forgiven, and Creation was renewed by God through the actions of the High Priest.

Now, this High Priest acting in the Name of God was a son of Adam, a son of man. He acted on earth in the same way that the heavenly High Priest acted among the heavenly spirits (whom the Old Testament often calls the "gods"--little "g"). This heavenly High Priest (who was also the heavenly King) was seen by many prophets, notably Ezekiel and Daniel. They often said he was like unto a Son of Man, but referred to him as the kabod of God, translated as the Glory of God or the Majesty of God. The kabod or Glory of God, the heavenly High Priest, was always in the heavenly cloud of the divine presence, as seen on earth at times by Moses on Mt. Sinai and by the Hebrews wandering in the desert.

Now, the final end of the world is also the ultimate renewal, and any final or ultimate renewal of Creation means that Heaven and Earth must be reunited as in the blessed state of Eden, where there is no death or endings any more. How shall this renewal occur? Well, there is already an established

Gate, an established Door—the Holy of Holies—where the earthly son of man High Priest and the heavenly Glory of God High Priest become synchronized, so to speak, in harmony with each other's actions. Thy will be done on earth as it is in Heaven.

Jesus teaches that at the end of the world, a Son of Man will come with power and great glory—not the kabod, appearing like unto a Son of Man, but an actual Son of Man, a human coming from heaven. Here would be the first contact between Heaven and earth as the worlds are being reunited, which the Father had intended from the beginning, before the sin of Adam. Who could be this Son of Man? Of course, to Christians it is obvious. It makes logical sense, but it seemed a scandal and a riddle to the Jews before the victory of Jesus Christ. The Majesty or Glory of God is God the Son, God the Word, who has taken on flesh and become truly a Son of Man. When the Father exalts this Son of Man, in that moment is reaped the first fruits of the Kingdom of God, the first fruits of the Age of Eternity. Heaven and earth begin their reunion, their everlasting covenant, their eternal marriage, in this one Person, and to enter him is to build the Kingdom.

All of this is fulfilled in the generation of Jesus' death, resurrection, and ascension to Heaven which brings the outpouring of the Holy Ghost upon the true Kingdom of God, the Christian Church. Now some say, but what about the prophecies of Isaiah that waters shall run in the desert, that grains and vines shall give the abundant harvests of Eden? What about Ezekiel's vision that the Temple shall be rebuilt in perfection? Brethren, let us hear and inwardly digest the scriptures written aforetime, so that we might have patience and consolation. Jesus said, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John. 7:37-39). I am the vine, ye are the branches (John. 15:5). The Word of God is the seed that brings forth grain thirty-fold, sixty-fold, and an hundred-fold (Matt. 13:8). Jesus... said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body (John. 2:19-21). Jesus is trying to teach those who read the prophet's visions with simple-minded and earthbound thoughts.

On the day of Christ's death, the sun was darkened. On Pentecost, Jeremiah's prophecy of the Spirit being poured out upon the nations is fulfilled, descending like fire on the Apostles. When the proto-martyr Stephen is being stoned, he sees the heavens open and the Son of Man coming with glory.

Everything has been fulfilled in Christ. My brothers and sisters, there is nothing lacking in the all-atoning sacrifice of the cross, or in the resurrection. What this means is that Christ has attained the exaltation of the Son of Man which belongs to him as the Son of God. He has taken his place as the eternal ruler of the universe and the only Mediator, the first fruits. If you are blessed with mystical visions of the Son of Man, he is always coming towards this earth, and he is always in power and great glory. The effects of his coming towards the earth are always the same until the end of this world, and they will be signs in the sun and distress of nations.

In a few years after his resurrection, General Titus, the future Emperor of Rome, destroys Jerusalem. Jesus prophesied this to Israel, and described it in greater detail in the Revelation which God gave him, and which he sent by his angel to his servant John. The destruction of Jerusalem is like a tiny leaking of eternity into the world before the whole thing bursts in the final judgment. Another leak of eternity and judgment occurred when the Christian Empire of Rome fell in Constantinople. And other leaks may happen. The Satanic accusations of militant Islam may lead to one more, perhaps a little bit bigger in our own time. This is always the pattern, because this is the nature of our world. When will it be the Final Ending, the real end of the world? Who knows? Only the Father. And for the true Christian, it's perfectly irrelevant.

At every Eucharist, we see the Son of Man coming in power and great glory. It is often observed that the Eucharist lifts us up to heaven. This is undoubtedly true. When the liturgy lifts us up to heaven, we come close to the All-Holy God, and this is by definition, a terrible judgment. If we stand, it is only by the help of the Lord—for none, as the scripture says, no, not one, stands by his own righteousness (Rom 3:10).

So, do not worry about the evil of the day, the evil of the day is sufficient thereof. Do not worry about the mote in your brother's eye, when there is a plank in your own. Our Lord tells us these things because he doesn't want to hurt us. He doesn't want us to eat and drink condemnation at the Eucharistic table. Struggle as you see fit in the world, in all manner of fairness and humility and respect towards others, but here you must find peace. In this Temple, we see the powers of heaven shaken, and I would not have your hearts fail you for fear. If the Father grants you the vision of Christ's glory—beyond his flesh and blood, or the wood and paint that depict his flesh and blood, or the bread and wine that veil his mystery—then the Father is granting you judgment, and you must work out your salvation in fear and trembling. You must become like a little child in his presence. §

Speech of Archimandrite Jerome (Shaw) At the Nomination Service On the Eve of His Consecration as Bishop of Manhattan

From the Editors: The following is the speech read by Archimandrite Jerome (Shaw) during his nomination as Bishop of Manhattan. His consecration was held on December 10, 2008, on the feast day of the Kursk-Root Icon of the Mother of God at the Synodal Cathedral of Our Lady of the Sign in New York.

This copy of the speech was provided by Dom James of Christminster who serves in the Church Abroad at the Oratory of Our Lady of Glastonbury at Hamilton, Ontario.

Your Eminences, divinely wise Hierarchs, dear Vladyki,

THE Apostle Paul writes, "If anyone desires to be a bishop, he desires a good work" (I Timothy 3:1).

But in our time, for the most part, candidates are elected who did not desire to become hierarchs, or who had not even thought of it.

Such unwillingness can be explained by the difficulties and responsibility of this service.

But when someone does seek to become a bishop, his desire can lead him into schism, or in some other way cause harm instead of benefit to the Church.

One might compare the bishop's service to a high road, from which a person can fall, on the one side into spiritual pride and haughtiness, or on the other, into timidity and lack of firmness, thus subjecting the flock to the caprice and abuse of those who seek power.

The bishop must neither place his hope in his own abilities, nor think himself alone.

We should also remember these other words of the Apostle: "For Christ did not please Himself... But may God, of patience and consolation, grant you to be one in wisdom, in Christ Jesus: so that in one spirit, with one mouth, ye may glorify God" (Romans 15:3,5), and also: "Christ is our peace, having made the two one" (Ephesians 2:14).

The Church of Christ unites fallen mankind with the Lord God, while the bishop is a server of that holy union and unity.

How to I envision serving as a bishop?

Our Lord and God, Jesus Christ, more than 2,000 years ago, established His One, Holy, Catholic and Apostolic Church on earth: "I will establish My Church, and the gates of hell shall not prevail against it" (Matthew 16:18), and He provided His Apostles to preserve the unity of the faithful.

So long as Christ was on earth, there could be no schism or heresy, since everyone could see who was with Christ, and who was against Him.

But, once the Lord had ascended to heaven, disagreement, division and false teachings became possible among Christians.

St Ignatius of Antioch writes that the bishop, as an image of Christ, should be a center of unity in the Church.

Many schisms and divisions have rent the robe of the Church, but through the tradition of the Apostles and Holy Fathers, we have the mystic understanding of the Church as the Body of Christ. In the Eucharistic unity of all the Orthodox, the truth of Christ, the salvation of humanity from sin, is preached to the world.

Keeping the unity of the Church means, first of all, that we remain in the mystical Body of Christ. We are nourished by the One Chalice of the Body and Blood of the Lord, and the Body of Christ always enjoys full communion among all its members.

Since the Body of Christ is One on earth and in heaven, the fullness, or entirety, of the Church is always present in it. Thus the unity of the Church includes the one teaching, committed by Christ to the holy Apostles in its entirety, without changes or additions; the unity of the faith and the communion of the Holy Spirit.

The Church always abides in its fullness; all Orthodox Christians throughout the world and throughout time, are together with us, when we communicate and when we are at prayer in the Church: all the Saints, all our ancestors, all those close to us, regardless of where they are: in this life, or in heavenly abodes.

In this fullness, there abides not only the Church of Russia, but all the Local Orthodox Churches of all lands and all Orthodox peoples.

For this reason, there are no "closed" or "destroyed" churches, no "abolished" monasteries, because the Lord God, in whom their departed members abide as part of His Church, is outside of time, and they are eternally with Him.

One should therefore not suppose that any part of the Church has ceased to exist. For example, the Armenian Church of St. Gregory the Enlightener will always exist in heaven, no matter what the state of the Armenian Church on earth may be.

The earthly Roman Church separated from Orthodoxy; but the heavenly, Orthodox Church of Rome will always exist, and St Gregory the Dialogist and the other Orthodox Western Saints are ever with us.

The earthly Armenian Church, and the Roman, fell away from the unity of Orthodoxy, and are deprived of commu-

nion with us: but the Armenian and Roman Saints, being in the Kingdom of God in heaven, eternally present that spiritual foundation upon which those Churches can be restored.

This truth was seen with exceptional spiritual clarity by St John Maximovitch, who restored Western Orthodoxy: he remains invisibly present with us, and his mission lives.

In other words, to be Orthodox means to be in union with the whole Orthodox Church, and to accept all of its heritage.

“Walling oneself off from heresy” is impossible; but we must, at all costs, remain within the borders of the Holy Church.

Therefore, the bishop is not left to his own powers, but is one of the organs of the Body of Christ.

Since I have now been elected to serve as a hierarch, I see the main goal of that service as working to strengthen church unity.

Thoughts of church unity led me to the True Church when I was still in my teens.

My parents and ancestors were of “Anglo” origin, and I had been raised in the Anglican (Episcopal) Church. But one has only to ask where Anglicanism had its origin, when Protestantism began, to see that the Church of England had broken away from Rome, and Rome in turn from the Orthodox Church, and only the Orthodox Church remains in spiritual unity with the Church of Christ and the Apostles.

From the time I was received into the Orthodox Church, I was blest with such teachers as our ever-memorable hierarchs, Archbishops Nikon, Averky and Seraphim, and among those still on earth Bishop Daniel of Erie and Archbishop Alyphy; as well as our new Saint John Maximovitch. They had a great influence on me, and I have a sense of filial love towards them.

Other major influences were Fathers Kiprian (Pyjoff) and Vladimir (Sukhobok) of Jordanville, Fr. Theophan (Shishmanoff), Fr. Protodeacon Victor Lochmatow who recommended not only my position with Archbishop Nikon, but also my appointment to the parish in Milwaukee, where I served almost 18 years. Feodor Konstantinovitch Rimsky, the father of one of my boyhood schoolmates, long ago had recommended the Russian Orthodox Church Outside Russia to me; and there have been many others, too many to name all those to whom I owe a debt of gratitude.

In the One Holy Church, we, the living, are always united with our departed teachers, relatives, with the Holy Apostles and Angels.

And since in the True Church, all Her members have communion among themselves, when at age 17 I came back to the Orthodox Church, I felt that I was returning to the Church



The new St. Ambrose Prayer Book is filled with traditional Devotions as described in the review on page five of this LION newsletter. It is available now for \$ 30 per copy. The book is 451 pages and yet thin and portable in a handy size to take to Church or anywhere the opportunity of prayer may be found. Order from www.andrewespress.com or by check to: LA Press, PO BOX 460186, Glendale, CO 80246. A trade discount on bulk orders of 10 or more are available to churches and bookstores. Write to sales@andrewespress.com for ordering and price information.

of my own, English, Irish and Scottish ancestors: since they, before the separation of the Western Church, had been members of the same Orthodox Church.

In the unity of the Church, all of those who in our childhood and youth had shown us the true path, who were our teachers, are always present with us.

And we must all pray for one another, that our earthly strivings might bring rich and holy fruit on the meadow of Christ's holy Orthodox Church, to the glory of our Lord Jesus Christ, and of the Holy Russia which exists forever in heaven and in which we spiritually live, lest we fall from the narrow path that leads on high.

Therefore I ask our hierarchs, enlightened by God, and the whole sacred and honorable Council, and those gathered here with us, to pray for me a sinner, that, not falling into discouragement at the troubles and disappointments in church life, might honorably and worthily carry out the service of a bishop in our Russian Orthodox Church. Amen. §

THE SAINT AMBROSE PRAYER BOOK

THE *Saint Ambrose Prayer Book*, a beautiful new publication of Lancelot Andrewes Press, stands within a long tradition of books of personal devotion, beginning with the medieval Books of Hours and Primers.* More recent examples of such traditional books of devotion are well-known to Roman Catholics (*The Baltimore Book of Prayers, Blessed Be God*), Anglo-Catholics (*The Treasury of Devotion, Saint Augustine's Prayer Book*), and Eastern Orthodox (*The Jordanville Orthodox Prayer Book*, or the Antiochian Archdiocese's *Pocket Prayer Book for Orthodox Christians*). What makes *The Saint Ambrose Prayer Book* unique is that it is designed specifically for use by Orthodox Catholic Christians of the Western Rite.

The Saint Ambrose Prayer Book includes over 450 pages of classic Western Catholic devotions adapted for use by Orthodox Catholic Christians. It follows the basic missionary philosophy of the Western Rite as endorsed by the Patriarchate of Antioch and practiced by the Western Rite Vicariate since 1958: namely, the loving preservation of all those elements of the Western Catholic tradition (ancient, medieval and modern) which are consonant with the faith of the holy Orthodox Church, to the glory of the Blessed Trinity and for the salvation of souls. The editor, the Very Reverend John G. Winfrey, notes in the forward that the Prayer Book "has been compiled from several various western devotional prayer books, and considerable work has been expended to ensure that the prayers and devotions herein are thoroughly Orthodox."

Some of the faithful may be unfamiliar with *The Saint Ambrose Prayer Book's* rendering of scriptural passages. It follows the Douay-Rheims translation of the Latin Vulgate (the liturgical standard of the Western liturgical tradition), similar in some ways to its Protestant cousin, the Authorised Version ("King James"), but much closer to the Greek Septuagint (the Bible of Jesus and the Apostles, and of the Orthodox Church). Likewise, those familiar with the traditional Anglican translation of the *Te Deum* may find the *Saint Ambrose* translation to be challenging, but far closer to the meaning and structure of the original Latin text than the familiar Anglican *Book of Common Prayer* rendering.

Some readers may be surprised by the inclusion of prayers and devotions in honour of the most sacred Heart of our Lord, God, and Saviour Jesus Christ. This, as Father Winfrey notes, is an example of "reviewing long-established western devotions and gaining a new understanding of them as they are seen through Orthodox eyes." As with other elements of the Western Catholic tradition, in

The Saint Ambrose Prayer Book, tender devotion to the love of God as reflected in the Heart of the God-Man "has been put back into proper balance."

One of the most delightful aspects of *The Saint Ambrose Prayer Book* is its design. It is printed on high-quality thin "bible" paper, with gilt page edges, and bound in a flexible black vivella cover (a soft, attractive leather-like material), with a gold-stamped "IHS" monogram on front and back. Inside, the *Prayer Book* is beautifully typeset and illustrated throughout with devotional line art from antique Latin Missals, Breviaries, and other liturgical books.



CONTENTS OF *THE SAINT AMBROSE PRAYER BOOK* –

"The Christian's Obligations" (concerning Divine Worship, Fasting and Abstinence, Confession, the Holy Communion, Almsgiving, Marriage, and a Rule of Life) and *"Spiritual Outlines"* (e.g. the ten Commandments, the nine Beatitudes, the seven last words of our Lord, the seven (major) Sacraments of the Church, the seven deadly sins, the theological and cardinal virtues, the spiritual and corporal works of mercy, &c.).

Common Prayers which every Orthodox Christian of the Western Rite should know by heart (the Lord's Prayer, the Angelic Salutation, the Apostles' Creed, the *Confiteor*, the *Gloria Patri*, and Grace before and after meals) and *Daily Forms of Prayer* (morning, mid-day, evening, and bed-time).

Occasional Prayers for various needs, along with prayers of praise and thanksgiving.

Devotions for Holy Mass, including the full text of the Liturgies of Saint Gregory and Saint Tikhon, as well as prayers before and after Mass, counsels for communicants, and the Offices of preparation for, and thanksgiving after, Holy Communion.

Material for Penitents, including instructions on the Sacrament of Confession, forms for the examination of conscience, the manner of making Confession, and the Seven Penitential Psalms.

Devotions for the Sick and the Dying, including the Offices of the Communion of the Sick, the Sacrament of Holy Unction, and the Commendation of a Departing Soul.

Prayers for the Dead, including the text of the Requiem Mass, the Absolution of the Dead, and prayers at the graveside.

Two of the most important para-liturgical devotions of the Western Church – *The Way of the Cross*, and *The Benediction of the Blessed Sacrament*, along with devotions for visits to the Blessed Sacrament.

Various Devotions to the Holy Trinity, the Holy Ghost, the Sacred Heart of Jesus, the Blessed Virgin Mary (including the Rosary), Saint Joseph, the Holy Angels; *Litanies* (of the Holy Name, the Passion, the Precious Blood, the Church, the Saints, for Missions) and *Novenas* (for Christmas, Pentecost, Feasts of Our Lady, for a Departed Person), along with a *Visit to the Christmas Crèche* and short *Ejaculatory* ("arrow") *Prayers*.

* For an excellent scholarly overview of the development of this tradition in the medieval English Church, see Eamon Duffy's *Marking the Hours: English People and Their Prayers, 1240-1570* (Yale University Press, 2007).



S. Gregory



S. Augustine

Icon Prints available
in January from
www.andrewespress.com

Representing the work of
Iconographer Mary Gay
Sullivan Coit in both 10"
size \$22.⁰⁰ and 15" size
\$49.⁰⁰ including postage
to USA addresses. Add
postage \$8 for Canada
and \$11 for Overseas'
addresses.



S. John Chrysostom



S. Gregory Naziansus



S. Jerome



S. Ambrose



S. Benedict



S. Basil the Great



S. Athanasius

The Four Greek
Doctors of the
Church join the
Four Latin Doctors
in a similar format
with Saint Benedict
and Ss. Catherine,
Cecilia, and Ag-
nes. We hope this
program of iconog-
raphy will continue
and represent the
popular Saints
of the Universal
Church. MGSC is
currently writing
a gigantic Icon of
the Anastasis for
the Baptistry at
St. Mark's Church,
Denver.



S. Catherine



S. Cecilia



S. Agnes



S. George

JANUARY MMIX

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Please note that Choir rehearsals and other Guild meetings are announced in the Sunday bulletins as appropriate.

Please see other useful web sites at : www.andrewespress.com and <http://saintlaurenceosb.org/>

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Please notice there is one Evening Mass offered this month which is for the Epiphany of our Lord on Tuesday, 6 January. Noon Day Masses are offered in the Lady Chapel on Wednesdays. Bp. Jerome Shaw (newly installed as Bishop of Manhattan) reflects on the perpetual life in Heaven of and by her Saints. I think Parish Churches exist in the same way. Thousands of devout in Paradise, including Madame Elisabeth Eckstein, Acolyte Paul Donkle, Rdr. Eugene Schmidt, Sister Hanna and Dr. John Houghton of blessed memory who were daily Mass Christians, and far too many to name in this paragraph, constitute St. Mark's Parish perpetually and eternally. We can hope their prayers avail for us in this Church Militant in Earth. <i>Kyrie eleison.</i>						
				1 <i>Mass of the Circumcision, Nativity Octave</i> 10 o'clock	2 <i>St. Stephen Octave</i> 10 o'clock	3 Octave of St. John Rosary – 8 AM Matins – 8:30 AM Requiem Mass – 9 AM (Al Gendreau) Evensong – 5:00 PM
4 THE MOST HOLY NAME OF JESUS Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	5 THE VIGIL OF THE EPIPHANY MATINS 9:30 MASS 10:00 AM	6 THE EPIPHANY OF OUR LORD MATINS 9:30 MASS 10:00 AM MASS 6:30 PM	7 Octave Matins – 7:00 AM Mass – 7:30 AM Mass 12 NOON Evensong 5:00 PM	8 Octave Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	9 Octave Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	10 Octave & St. Paul the first Hermit Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Evensong – 5:00 PM
11 SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	12 St. Benedict Biscop MATINS 8:30 MASS 9:00 AM	13 THE EPIPHANY OCTAVE DAY MATINS 9:30 MASS 10:00 AM	14 St. Hilary Matins – 7:00 AM Mass – 7:30 AM Mass 12 NOON Evensong 5:00 PM	15 St. Maurus Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	16 St. Marcellus I Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	17 St. Anthony of Egypt Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Evensong – 5:00 PM
Please note the publication of <i>St. Ambrose Prayer Book</i> this month and the <i>Book of Common Prayer</i> in April 2009! Both books will be banned in Boston and therefore very naughty reading.						
18 EPIPHANY II Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	19 Ss. Marius, Martha, Audifax & Abrachum Habemus Papam! This Month the V. Rev'd Edward Hughes assumes the office of Supreme Leader and Vicar General of the Antiochene Western Rite Vicariate. He is well known to the many men of St. Mark's who have studied at the Antiochene Village. Fr. Hughes is regarded as 'conservative' and therefore unlikely to impose a massive 'renewal' of the Occidental usages of the Church. We might even get one or two old Octaves or a Sequence hymn back. <i>O Lord our God arise, scatter our enemies and make them fall. Confuse their politics, confound their navish tricks, on Thee our hopes we fix, God save us all.</i>	20 Ss. Fabian and Sebastian	21 St. Agnes, Virgin & Martyr Matins – 7:00 AM Mass – 7:30 AM Mass 12 NOON Evensong 5:00 PM	22 Ss. Vincent and Anastasius Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	23 St. Emerentiana Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	24 St. Timothy Saturday Office of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Evensong – 5:00 PM
25 EPIPHANY III Conversion of St. Paul the Apostle Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM			28 St. Cyril of Alexandria and II feast of St. Agnes Matins – 7:00 AM Mass – 7:30 AM Mass 12 NOON Evensong 5:00 PM	29 REQUIEM MASS of ALL SOULS Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	30 Charles, King and Martyr St. Martina Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:00 PM	31 Saturday Office of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM BENEDICTINE OBLATES 10 AM Evensong – 5:00 PM

Pledge Letter 2009

FOR THE YEAR OF OUR LORD MMIX AND OF
ST. MARK'S PARISH THE 134TH

Dear Faithful of St. Mark's,

The Vestry and Clergy of St. Mark's Parish invite you to Pledge to the next Year of the life and witness of this Parish. May God the Holy and Undivided Trinity bless your resolutions and ours that this form of religion will prosper in every Grace and be a consolation to many souls. The usual Pledge Cards are available in the Narthex and provided in the Lion newsletter.

As we began a new Church Year on Advent Sunday it is timely to reflect on the Year past. Every Day in the Church Year takes its quality and depth of meaning from the Life, Death, and Resurrection of our Lord Jesus Christ. This Church is radically Christocentric and receives the Sacred Scriptures as radically mystical and Christ centered as a matter of Sacred Tradition.

Most important however, is that there continue to be Orthodox parishes where this form of the Christian religion is practiced. If this country is to receive illumination from the Gospel of Christ then that Gospel must be delivered without revising, neutering, or suppressing its contents. Thomas Jefferson revised the New Testament to remove all the Miracle narratives. What is the value of a Testament devoid of the raising of the dead, devoid of the feeding of five thousand, devoid of the calming of the sea, devoid of compassionate healings and absolutions of sinners? Our heritage and tradition is to receive the Sacred Scriptures whole and then let God open our ears and purify our hearts and illumine our minds accordingly.

So, we the Vestry and Clergy, ask once again for your commitment expressed in worship, repentance, service, and the tithe to St. Mark's Parish of Denver.

Yours in Christ,

Fr. John Connely



The Church looked marvelous throughout the Year by the heroic work of the Altar Guild, Choir, Church Women and the generous donations of the Faithful. Thanks to all who contributed and offered their God pleasing prayers Sunday by Sunday and Day by Day.

Thanks to the many helpers who decorated the Church for Christmas including Jennifer, Katie, Socrates, Oliver, and Laurie Baker the Altar Guild president.



Matushka Elizabeth and Kathryn Reeves worked with the other church women on the Bake Sale and other Fund Raisers for many good causes this year.

Building on the chapel at St. Laurence has progressed to the walls and trusses in place by the second week of December. We hope for finish work on the interior by the end of April and a first Mass, D.V., in Paschaltide. Thanks to all who have contributed to this magnificent work. Retreats for Christian groups should begin this Summer.



THE LION

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address correction requested

The Lion is an unofficial, unloved, and uncompensated newsletter of St. Mark's Parish of Denver, Colorado.

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